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443 can economy is also linked with the national economy through the markets. The Sunday market at Uruapan, for example, is an important occasion for the disposal of Tarascan goods and for the purchase of supplies. The Uruapan market, however, is primarily a Mestizo market, and the Indian part in it is minor and far from obvious.

Quite otherwise is the market at Pátzcuaro. Although it is perhaps even more of a Mestizo town than Uruapan, the markets at Pátzcuaro on Fridays and Sundays are predominantly Indian markets. The Pátzcuaro markets are probably the most important agencies of exchange to be found in Tarascan territory. They would well merit intensive study.

The Sunday market in Paracho is the only large, regular market in the Sierra Tarascan area. While numerous Mestizos participate, the bulk of the vendors and almost all the buyers are Tarascans. Although subject to fluctuation in size from week to week, the Paracho market compares favorably at any time with the occasional large markets held in other towns on the occasion of a fiesta.

Cherán does boast of two weekly markets in addition to the infrequent affairs on the occasion of important fiestas. These markets, however, are merely insignificant reflexes of the Paracho market. Traveling salesmen or *viajeros* whose route to Paracho leads through Cherán often set up shop in the Cherán plaza on Saturday afternoon. In the evening or early the next morning they move on to Paracho. If they have not sold out their goods in Paracho, they may stop Monday morning in Cherán for a few hours. The number of vendors and the amount of goods sold, then, are relatively insignificant. Fresh vegetables are the main items, and housewives who do not expect to go to Paracho the following day may stock up for the week.

366 The Saturday market at Cherán usually gets
443 under way about 1 o'clock in the afternoon. Vendors continue to arrive, however, until as late as 4 o'clock, and the main activity of the market is between 5 o'clock and dusk. The market occupies the street on the south side of the plaza in front of the municipal building. The vendors form two facing lines on opposite sides of the street. Only on unusually busy

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346 443 days do the lines extend the full length of the plaza. The Monday morning market is much smaller.

TABLE 3.—*Products sold in the Cherán market, 1940*

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Product	Number of vendors selling product on Sept. 7	Product sold on—	
		Nov. 9	October 6 (fiesta)
Agua fresca (sweet water)			×
Anillos (rings)			×
Ajo (garlic)		×	
Aretes (earrings)			×
Atole			×
Ayates (carrying nets)			×
Bateas (wooden bowls)			×
Cacahuates (peanuts)		×	
Cabetes (jellies)			×
Calabazo cocido (cooked squash)			×
Camotes cocidos (cooked sweetpotatoes)		×	
Camotes (sweetpotatoes)	5		×
Canastas (flat baskets)			×
Carne seco (dried meat)			×
Cebollas (onions)	4	×	×
Changungas			×
Chayotes cocidos (cooked chayote)		×	
Cherimoya		×	
Chiles	13	[1] ×	×
Chiquihuites (baskets)		×	
Cocos (coconuts)			×
Col (cabbage)		×	
Cucharas (spoons)			×
Cundas (harvest baskets)		×	
Dulces (sweets)		×	×
Dedales (thimbles)			×
Dardenistas		×	
Fajas (sashes)			×
Frijoles (beans)	1	×	×
Guayabas (guavas)			×
Habas cocidos (cooked broadbeans)		×	
Heiotes cocidos (cooked green corn)		×	
Higos (figs)			×
Jicamas		×	×
Jitomates (tomatoes)			×
Juguetes (playthings)			×
Leña (firewood)	1		
Lenteja (lentils)	1		
Limas (sweet limpoes)	1		×
Loza de Oaxaca (pottery from Oaxaca)			×
Loza (pottery)	2		×
Mancs			×
Manzanas (apples)	3	×	×
Mecates (ropes)			×
Morales (bags)			×
Muñecas (dolls)			×
Naranjas (oranges)		×	
Nieve (ice cream)			×
Pan, blanco y moreno (bread, white and dark)		×	×
Pan dulce (sweet bread)			×
Pan de horno (cookies)		×	
Pastura (fodder)		×	
Peras (pears)	2		×
Pescado (fish, several kinds)[2]	3	[1] ×	×
Petates (mats)		×	×
Platanos (bananas)		×	×
Pinoles[3]		×	
Papas (potatoes)	1		
Queso (cheese)	1		×
Rebozos (shawls)			×
Religion (crosses, medals, etc.)			×
Ropa hecho (clothing)			×
Sanborins (serrots)		×	
Silandro			×
Serapes (blankets)			×
Sombreros (hats)			×
Tanates (baskets for tortillas)		×	
Tela (cloth)			×
Tomates (husk tomatoes)	2	×	×
Tunas (prickly pears)		×	
Velas (candles)			×
Vidrio (glass)			×
Yerbas (herbs)			×
Zapatos (shoes)			×

[1] Black and red chile from Querendaro; green chile, large and small; red chile, large and small; chile pasilla ancha; chile guajillo; chile mirasol; chile verde dirápai.

[2] Charo (kuiñupo—small, dried, from Pátzcuaro; turuli—large, fresh, from Pátzcuaro).

[3] Small, black fruit like green tomato in taste.

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On the occasion of a fiesta, the market occupies the entire plaza and overflows onto side streets. The variety and quantity of goods on such occasions exceed that at the regular Paracho market. Table 3 shows this clearly in the market held for October 6, 1940, the fiesta of the patron saint. Only two weekly markets were checked in any detail, as the fluctuations in the market simply reflect those occurring at Paracho the following day. Table 3 gives a list of the articles on sale in Cherán on three different dates, and for September 7 the number of vendors of each article is given.

TABLE 4.—*Place of origin of products and vendors in the market at Cherán, Saturday, Sept. 7, 1940*

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Origin of vendor[1]	Article	Origin of article
Chapala	Fish	Chapala.
Cherán	Pottery	Huancito.
Do	Apples	Pichataro.
Do	Pears	Cherán.
Do	Pottery	Huancito.
Cherán (4)	Wood	Cherán.
Cherán	Apples	Do.
Do	Apples	Pichataro.
Do	Pears	Cherán.
Do	Cheese	Tierra caliente.
Pátzcuaro	Green chile, Onions	Pátzcuaro.
Cherán	Chile	Uricho.
Uricho (2)	Yellow chile	Do.
Pátzcuaro	Onions, chile, Tomatoes	Do.
Uricho	Yellow chile, Tomatoes	Pátzcuaro.
Pátzcuaro	Onions, cabbage	Uricho.
Do	Onions, cabbage, tomatoes	Pátzcuaro.
Uricho	Chile, onions, tomatoes	Do.
Zacapu	Onions, tomatoes	San Francisco.
Pátzcuaro	Potatoes, beans, tomatoes	Zacapu.
Pandicuaro	Sweetpotatoes (purple)	Pátzcuaro.
Villa Jimenez	Beans	Zipiajo.
Zunaparío	Chile	Villa Jimenez.
Cherán	Bread, pooches	Zunaparío.
Caranco	Chile	Cherán.
San Francisco	Chile, tomatoes	San Gabriel, Jalisco.
Zacapu	Onions, tomatoes	San Francisco.
Do	Tomatoes	Zacapu.
Cherán	Tomatoes	Do.
Pandicuaro	Sweetpotatoes	Cherán (?).
Cherán	Chile	Pandicuaro.
Etucuaro	Lentils	Cherán (?).
El Tigre	Chile	Etucuaro.
Zacapu	Tomatoes	El Tigre.
Lagunja	Sweetpotatoes	Zacapu.
Pandicuaro (2)	do	Purépero.
Chucandiro	do	Zacapu.
San Pedro Caro	Dried fish	Zacapu (San Simon).
Carapan	Lemon	Hacienda de la Luz.
Chapala	Cooked dried fish	Carapan.
		Chapala.

[1] Numbers in parentheses indicate number of vendors if more than one.

Tables 4 and 5 show the places of origin of products and vendors in the market at Cherán and at Paracho in September, 1940, and table 6 gives the products and number of vendors at the Paracho market on various dates in 1940.

About 70 to 80 percent of the vendors in the Paracho market on September 1 (table 5) were

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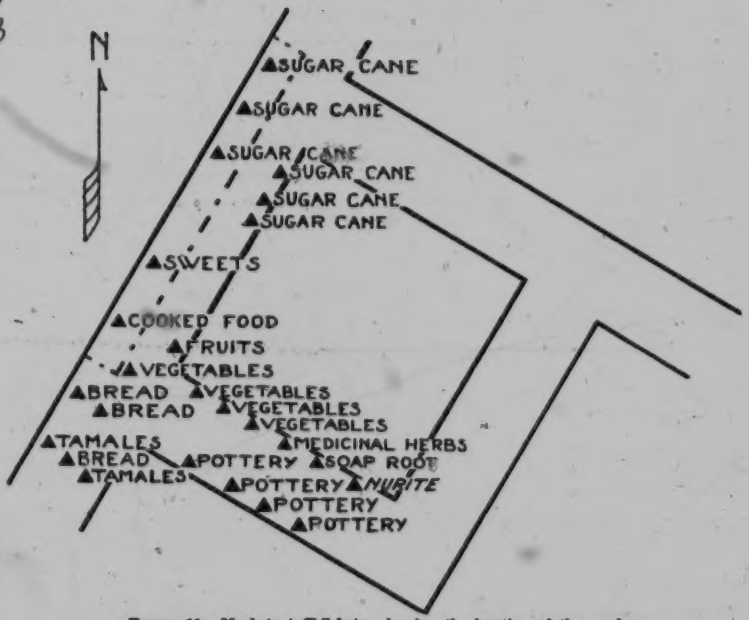

FIGURE 11.—Market at Chilchota, showing the location of the vendors.

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888 proper care. But helpless old people are few in Cherán. Most old people, even though they may not perform an equal share of the labor, keep fairly active and useful.

SICKNESS AND ITS CURE

75 Ideas about sickness and its cure are in a
[178] state of transition in Cherán. The list of diseases is a combination of standard medical terms, sometimes misapplied, and names from traditional sources. Treatment of disease is likewise changing rapidly. Some people in town will go to a clinic in Parácho and in serious cases will send for the doctor there. For part of the time of the study a *practicante*
[759] in medicine was resident in the town (a *practicante* is a medical student who has completed all his work but has to spend 8 months in a town without a doctor and write a report on medical and health conditions before receiving his final credentials). Very few people evince any dislike for doctors; if they shun doctors it is because of the expense involved. On the other hand, most of the local curers are reticent and uncommunicative, although many of them make use of remedies purchased in the
[366] drug stores of nearby towns (Cherán has no drug store).

759 All the curers (*curanderas*—šurijki; in other towns ɬinájpiri) located in the town were women. Usually they are middle-aged or old. In those cases where biographical data could be secured, the majority were daughters or granddaughters of curers. In some cases they had been taught, but apparently few of them used their knowledge until they became of mature years. Very few curers profess to cure all illnesses; usually they claim to cure two or three and in some cases only one. Twenty-five centavos is the usual charge for curing, whether the patient comes to the curer's house or the curer visits the patient. One curer visited had the reputation of being a "bad" witch, another a "good" witch, but generally the curers are not witches. Some rejected indignantly the idea of having anything to do with witchcraft, denying even ability to cure witchcraft. Anything to do with witchcraft is a *maloficio* and not to be touched by ordinary persons.

753 Ideas of sickness are varied. Injuries, such as broken bones, dislocated joints, and wounds,